

of trouble, and had looked on unmoved while they and their families were exterminated from off the face of the earth, leaving scarcely so much as a name or a recollection behind them. The gods had cheated them and lured them to their doom with suave promises of treacherous oracles. Whereas, on the other hand, his father, Constantius, had believed in but one god, and had marvellously prospered throughout his life, helped and protected by this single deity who had showered every blessing upon his head. From such a contrast, what other deduction could be drawn than that the god of Constantius was the deity for Constantius's son to honour? Constantine resolved that it would be folly to waste time or thought upon deities who were of no account (*nepi TOVS p.rjdev ovtas dzovt*). He would worship no other god than the god of his father.

Such, according to Eusebius, is the first phase of the Emperor's conversion, a conviction not of sin, but of the folly of worshipping gods who cannot or will not do anything for their votaries. But this god of his father, this single unnamed divinity, who was it ? Was it one of the gods of the Roman Pantheon, Jupiter, or Apollo, or Hercules, whose special protection Constantine had claimed for himself, as Augustus had claimed that of Apollo, and Diocletian that of Jupiter? Or was it the vague spirit of deity itself, the *TO deiov* of the Greek philosophers, the *divinitas* of the cultured Roman, whose delicacy was offended by the grossness of the exceedingly human passions of the Roman gods and goddesses? Obviously, it must be the latter, and Eusebius tells